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be permitted to hope, will be thereby increased to the student or the writer on Irish Archæology.

"I have the honour to remain, Sir,

"Your obedient servant,

"GEORGE V. DU NOYER.

"To the Rev. William Reeves, D. D., Secretary,

"Royal Irish Academy."

READ the following Paper, from the notes of the late Dr. SIEGFRIED, Professor of Sanscrit in the University of Dublin.

ON THE GAULISH INSCRIPTION OF POITIERS, CONTAINING A CHARM AGAINST THE DEMON DONTAURIOS. FROM THE PAPERS OF THE LATE DR. RUDOLPH THOMAS SIEGFRIED, ARRANGED BY CARL FRIEDRICH LOTTNER.

(Plate XXIII.)

IN the year 1858 there was found at Poitiers, on occasion of some digging for building purposes, a small silver plate, with an inscription, which was immediately laid before the Société des Antiquaires de l'Ouest. One of the members of this Society, M. de Longuemar, published a short treatise on this inscription, together with an engraving of it, reproduced before the present essay. From this writing, which appeared with the title, "*Rapport sur une inscription tracée sur une lame d'argent et découverte à Poitiers en 1858*," we learn that the silver plate was originally enclosed in a kind of case, which unfortunately was destroyed by the workman who found it, in his eagerness to get hold of its contents. This circumstance is not without some importance for the interpretation of the inscription on the plate. For the natural inference would seem to be that the inscription was intended to be carried about on the body of some person, which again renders it very probable that it contained a charm, and that the plate was a kind of amulet or talisman. The inscription itself is in Latin characters, such as, according to M. de Longuemar, were employed in public documents of the Merovingian or Gallo-Roman times. The nearest approach to them, according to the same scholar, is found in the alphabet of two documents of the 6th century—one a chart of the year 565, the other a sermon of St. Hilarius, written at about 570. This would not, however, necessitate the assumption that the inscription on the plate must be of the same century, but it might belong to a date somewhat more remote.

Owing to the very careless way in which the letters are traced, it was not easy to read them correctly. The only part which was clear at once were the concluding words, *Justina quem peperit Sarra*, which are evidently Latin. By a comparison with two of the incantations of Marcellus Burdigalensis, M. de Longuemar showed that the formula, "*illius quem peperit illa*," is peculiar to charms, the intention being thereby to make sure of the person for whom the spell was written, and to prevent its taking effect on anybody else. So much, then, was clear, that the inscription contained a charm. But, except the last sentence, scarcely anything could be made of it. Thrice the Latin word *his* recurred, which also went to prove that one had to do with some incan-

tation, as it is evidently the direction to repeat certain parts of the formula. The remaining words, however, did not appear to be Latin at all, and naturally the hypothesis presented itself that they might be Gaulish. The word Gontaurion or Gontaurios, as it was then read, which recurred also thrice, would equally naturally be taken as the name of the spirit or spirits invoked or exorcised. On this basis, M. Pictet tried to raise an interpretation, but his conjectures were too bold to meet with much applause from other scholars. So great, in fact, was the obscurity of the whole subject, and so puzzling the circumstance of Latin words being mixed with, and as it were scattered through, the text of another language, that Mr. Whitley Stokes, in speaking of the inscription in Kuhn's "Beiträge" (III., 74), left it an open question whether, after all, the would-be Gaulish parts might not be a simple abracadabra, on which all learning and ingenuity would be wasted entirely.

Dr. Siegfried, who already had interpreted with success other Gaulish inscriptions, had his attention soon directed to this puzzle. He began by trying correctly to define the alphabetical value of the characters. He soon found out that the letter at the beginning of the name of the spirit or demon is not G, but D, and he also read some additional Latin words by more correctly defining the value of the letters. This stage of his knowledge of the formula is represented in the transcription given by W. Stokes (*l.c.*), who simply reproduces there Siegfried's reading.

In December, 1862, Dr. Siegfried made the further discovery that the ninth character from the end in the second line is a *d*, not a *c*; that the end of the third line contains the Latin words, *pater nam esto*; and that, consequently, the whole last part of the inscription being Latin, the third character in the word hitherto read *setuta* must be either a *b* or *c*, thus making the Latin word *secuta*. The whole, according to his last reading, will therefore be, separating the words:

*bis dontaurion anala bis bis dontaurion
deanala bis bis dontaurios datala ges [sa]
uim danimaum [s] pater nam esto
magi ars secuta te iustina quem
peperit sarra.*

Or, written according to the sense:

bis
Dontaurion anala
bis bis
Dontaurion deanala
bis bis
Dontaurios datala
ges [sa] vim danima vim [s?]
pater nam esto
magi ars secuta te
Justina quem peperit Sarra.

After the second line there is room on the plate; and for reasons which will appear hereafter, it is likely that two characters have disap-

peared, which Siegfried thought might have been *sa*. The character before *pater* resembles an *s*, but it is more probable, as we shall see, that it is an accidental scratch which has no value at all.

On the interpretation of the whole of the inscription there will probably remain some differences of opinion, but it cannot be doubtful that the deceased scholar has succeeded in correctly determining the value of the letters. This is proved by that irrefragable intrinsic evidence which is, after all, the true touchstone of right interpretation and decipherment, namely, that his reading makes sense of what before seemed only Latin words interspersed with unmeaning syllables. For we have now one continuous string of Latin sentences: "*Pater nam esto, magi ars secuta te, Justina quem peperit Sarra.*" That is, "A father thou shalt be, the art of the Druid has followed thee, whom Justina Sarra has born." For the first part of the formula we gain thereby a clue what its meaning in general must be. For it is clear that the son of Justina Sarra is here provided with a spell which is to make him a father, that is, to give him offspring. Consequently, the Gaulish part—assuming it to be that language, which of course has to be proved by proffering an intelligible interpretation drawn from Celtic sources, and not violating the laws of comparative philology—the Gaulish part must contain a spell either against male impotency or female barrenness.

Before I proceed further to state the reasons which led Siegfried to prefer the second alternative, I must say a few words about the Latin *bis*, recurring amongst the Gaulish words. The first sentence is to be repeated twice; the two following ones are to be spoken *bis*, *bis*, i. e., four times. It is highly probable that this is to be done in such a manner as to form a kind of canon, so that the words should appear in the diverse arrangements which they are capable of, in the last repetition those words coming at the end which in the first were at the beginning. Dr. Siegfried has drawn up two schemes of the manner in which this canon would run; but they do not well agree with each other, and one of them seems even to be slightly at variance with the direction of the inscription. I have not been able to reconcile these discrepancies, and I therefore insert only one of the two:—

Dontaurion anala	Dontaurios datala
Dontaurion deanala	Ges [sa] vim danimavim
Dontaurios datala	Dontaurion anala
Ges [sa] vim danimavim	Dontaurion deanala
Dontaurion deanala	Ges [sa] vim danimavim
Dontaurios datala	Dontaurion anala
Ges [sa] vim danimavim	Dontaurion deanala
Dontaurion anala	Dontaurios datala

The main question of the sense of the formula is no way affected by this uncertainty of the arrangement of the canon.

In trying to interpret a Gaulish inscription, it should be steadily borne in mind that we have to apply the laws of comparative philology. All Welsh or Irish words, which we make use of, should be first re-

moulded into their old Celtic shape, by removing the middle aspirations and vowel infections, and otherwise applying the laws developed by Zeuss. And not only the body of the words and roots has to be reconstructed, before it can be useful in any way, but the much harder task has to be attempted of restoring the terminations. As the Celtic languages are members of the Indo-Germanic family of languages, which originally possessed a very rich system of inflections, it follows of necessity that the worn out terminations of the Irish and Welsh must have been preceded by fuller forms analogous to those of the Sanskrit, Greek, and Latin. This is further borne out by the testimony of the Gaulish inscriptions already deciphered. The *ā*-bases of the old Irish decline: *ball*, *baill*, *bauill*, *ball* [*n*]. Corresponding forms of the Gaulish inscriptions are: *-os*, *-i*, *-u*, *-on*. The dative plural in Irish ends in a mere *ō*: the inscription of Nismes has *matre-ō Nemausica-ō*, with a termination *ō*, only one step removed from the Latin *bus*. Even where as yet we have not actual forms of Gaulish inscriptions to guide us, we must, by the laws of comparative philology, try to gain some idea what they may have been in the Gaulish stage. To do otherwise—to interpret Gaulish inscriptions through the assumption of Irish or Welsh inflections—would just be as ridiculous as to expect Swedish grammatical forms on a runic stone, or Italian want of inflection in an inscription of Caesar's time.

Likewise, where the vocabulary of the modern Celtic fails us, we must have recurrence to the other and chiefly the older branches of the Indo-Germanic languages, as the Celtic may have lost, and has actually lost, old roots in use in Gaulish times. Thus *dede*, "he gave," from the well-known Indo-Germanic root *dā*, is on the inscription of Nismes, but such a root is entirely unheard of in the later Celtic.

The first question which presents itself is the purport of the name *Dontaurion*. It is clear that this is either a nominative neuter, or accusative neuter, or accusative masculine. Considering the great probability of its being the name of a genius, good or evil, we shall choose the third supposition. The base of it is clearly *Dontaurio*. Since *dont* would be as odd a form for a root as *aurio* for a suffix, we are driven to the conclusion that the word is a compound of *don* + *taurio*. At first sight there is a slight difficulty in this assumption, since the Gaulish compounds generally show a vowel at the end of the first word; however, in *Lugdunum*, another form of *Lugudunum*, we have an example not only of the first part ending in a consonant, but of that ending being brought about through the loss of the original vowel *u*. We are therefore at liberty to treat the *don* either as the true form of the base of the first word, or else as a shortening of a base *dono*, *donu*, *doni*, according as the case may require. Assuming *dono* as the original form, the word bears a strong resemblance to Ir. *duine*, a man, which points back to *donio*, the vowel being altered as in Gaulish *mori* -sea = Ir. *muir*. Similar alterations of the *o* by the influence of a following *i*, we have in Ir. *slond*, significatio, *sluindid*, significat; *londas*, indignatio, *colluindi*, cum amaritudine. etc. (*vid.* Zeuss, 16, 18).

The Irish *duine*, then, or its predecessor *donio*, would be a derivative from the Gaulish *dono*, which therefore must have some cognate signification. As the root naturally presents itself, the Skr. *dhā* to put, to create, to procreate, whence *dhā-tr*, the creator. Especially with the prefix *ā* it refers to the procreation of children, or, to speak more correctly to conception, being used both of the father and the mother: thus Rīgveda, 3, 27, 9: *yathēyaṁ prthivī bhūtāndāṁ garbham ādadhē*, as this earth conceived the germ of beings, Bhāgavata Purāna, 9, 24, 51 (ed. Bopp). *Vasudēvaḥ sūtān ashtāv ādadhē Sahadēvayā* V. engendered eight sons with S. Savitri upākhyānam, 1.18 *mahishyām garbham ādadhē*, in his wife he placed (engendered) the embryo. Hence the word *ādhāna*, embryo.

But also the simple root *dhā* is used in a similar sense, "to put the embryo into the womb, to cause to conceive." In this respect the hymn V. 25, of the Atharvaveda is classical, of which a few verses may be given in a translation:—

2. "As this broad earth conceived (*ādadhē*) germ of beings, so I create to thee (*dadhāmi tē*) an embryo, I will call thee to this help [i. e., this powerful charm].

3. "Put (*dhēhi*) an embryo, Sinivālī; put an embryo, Sarasvatī, an embryo both of the two Aṣvins may create (*dhattām*) to thee, that wear garlands of lotus.

4. "An embryo may create for thee Mitra and Varuṇa; an embryo the god Vṛhaspati; an embryo Indra and Agni; an embryo the Creator may create to thee (*garbham dhātā dadhātu tē*).

5. "Vishnu may make ready the womb; Tvashtṛ may shape the forms; Prajāpati may sprinkle fluid; the Creator may create thee an embryo (*garbham dhātā dadhātu tē*).

6. "That which King Varuṇa knows, or which the goddess Sarasvatī knows, that which Indra, the slayer of Vṛtra, knows, that thou shalt drink, causing an embryo. [Here, evidently, a magical drink is administered.]

7. "Thou art the womb (or the germ?) of all herbs, the germ of trees, the germ of all things, o Agni, create an embryo here (*garbham ā iha dhāh*).

8. "Rise above, be full of manly power, create an embryo in the womb (*garbham ā dhēhi yōnyām*); a bull thou art; we bring thee here for the sake of procreation.

10. "O Creator (*dhātāh*), in the loins of this woman create (*ādhehi*) a male child, with most excellent form, to be born in the tenth month."

It results from the examples quoted that both *dhā* and *ā-dhā*, have the sense of creating, literally putting the embryo. We have, indeed, even a word *dhānā*, grain, literally that which is put or sown, which, as far as etymology is concerned, might mean embryo, as well as *ādhāna*, although custom has given it a different signification.

To this latter word, without the prefix *ā*, our *dono* corresponds closely enough; and we may therefore assume that it has the meaning "germ, embryo." The Irish *duine*, i. e., *donio*, therefore means "re-

lated to the embryo," i. e., procreated, offspring, man, cfr. the Latin gen-s from *gigno*, and Skr. *prajā* -s, people from the same root *jan*, to procreate, engender.

Probably the o of *dōno* was short, as the long ô would be in Irish rather *ua*; but this shortening of the root *dhā* is not more astonishing than the similar occurrence in Greek in *θείς*, *θετός*, *δόσις*.

If *don* means the embryo, the meaning of the *taurio* is in a manner fixed. For, as the spell runs against either female or male want of sexual power, the spirit exorcised must be inimical to conception, the destroyer in fact of the embryo. *Taurio* is clearly a derivation from a root *taur*; and as our family of languages has no roots with diphthongs, this is a gunated form of *tur*. It does not appear that any Celtic language has such a root, but Sanskrit and Zend have preserved it. The Skr. root *tur* (*túr*, *turv*) means generally to be strong, to be swift: *turana*, swift; *turanyati*, he hastens; *turanyu*, hastening; *turyā*, superior strength; *turiya*, *σπέρμα*; *túr* (f.), haste; *tárnī*, hastening; *turati*, he hastens = *túryati*, *ap-tura*, busy, hastening the work; (*ap* = *apas* = Lt. *opus*); *aptúrya*, zeal; *tura*, prompt. In some cases the word takes the meaning of, "to be stronger than, to overpower, conquer." Thus, *rajas-tur*, conquering the world; *viçvatur*, conquering all; *vrtratur*, conquering the demon *Vrtra*. Compare Rg. VIII, 88, 6—*Vrtram yad Indra túrvasi*, that thou, o Indra, overcomest V. More rarely, lastly the word seems to acquire also the meaning of "to wound, to hurt." This signification is assigned to the verb *túryate*, in the Dhatupatha. Sâyana also explains *tura* in Rigveda, V. 28, by *çatrūnām himsakan*, i. e., the destroyer of enemies. In the sense of hurt, wounded, the word occurs in Rig. VIII., 68, 2, *abhyárñōti yannagnam bhishakti viçram yatturām*, "covers that which is naked, heals all which is sore." Hence the common word *átura*, hurt, sore, sick, is probably from the same root. The signification to hurt, to destroy, which is rare in Sanskrit, is the common one of this root in Zend, where we have *túr*, *tur*, blesser, tuer, as *tbaésho taóurváo*, celui qui anéantit la haine (*vid.* Burnouf, *yaçna*, p. 83), nominative from a base *taóurvāt*, which seems a participle [present or perfect?] from root *tur* or *turv*, 1 ps. sing. imperat. *taourvayēni*, "I will destroy" (*Journal Asiatique*, 1845, Juin, pp. 428, 429). With preposition *anci* we have *aiwithúra*, potens, invictus, a name of the god Mithra, and also of the Fervers, literally, "conquering, destroying."

Of the Zend forms of this root the second, *taóurv*, is easily explained: the *ao* is the regular representation of an ancient diphthongal *ô*, the gunation of *u*, and *u* immediately preceding *r* is the *u*-inflection caused by the following *v*. Both forms, therefore, point back to a root *tur*, or gunated, *tór*, which latter form in ancient Celtic would appear as *taur*. We may therefore safely assume that *taurios* is a derivative from this root, meaning, *destructive*, *destroyer*. *Dontaurio*, accordingly, will be the destroyer of the embryo. That there should be a special demon threatening the child in the womb of its mother, is consistent with the general notions of the Indo-Germans, as may be seen on comparing a hymn from the "Atharvaveda" (VIII., 6), in which, in spite of the great

obscurity of many passages, so much in general is clear, that it is directed against various demons desirous of destroying the unborn child, or of otherwise injuring women during their pregnancy. The translation of this hymn will be given in an appendix, together with another hymn of the same Veda (III., 23), that contains an incantation for making a woman conceive a male child.

The first sentence of the charm is, *Dontaurion anala*. As *Dontaurion* is clearly an accusative, *anala* can only be a verb; and the apparent absence of any personal termination leads us to suppose that it is a second person imperative of a verbal base ending in long *á*, corresponding in form to a Latin verb of the first conjugation. Such verbs must have existed in old Irish, and they are still recognisable by their infinitive in *adh*, *ath*. Compare *ber-th*, ferre, with *mol-a-th*, laudare; and on the whole subject of these bases, an article, by myself, in Kuhn's "Beiträge," I., 324. As the root of the word in question, the syllable *an* is easily recognised, which corresponds to Skr. *an*, to breathe = Gothic *anan*, whence Latin *animus*, *ánima*, Gr. *ἄνεμος*. Also the Celtic has preserved this root in both its branches. Irish: *ánál* (fem.) breath; *ánálaim*, to breathe (O'Reilly); *ánál*, gen. *anála*, breath (Coneys); Gaelic (Armstrong), *anail* (f.) breath. Welsh: *anal* (id.) fem. pl. *analau*, *analu*, to breathe; *anadl*, fem. pl. *analau* (id.) (Pughe). Cornish, *anal*.

Breton (Legonidec), *anal* (f.), pl. *analou*, *analiou*, respiration; in the dialect of Vannes, *anal*, *hanal*, *éanal*; *alana*, *halana*, respirer. The last forms are, perhaps, transposition from *anala*; and it is not quite impossible that the French *haleine*, It. *alena*, might be from this source rather than from Latin *anhelo*, with which Dietz connects them. The verb *analaím*, as given by O'Reilly, would at first sight seem to correspond most closely to the *anala* of our inscription. However, this connexion is not without difficulty. The *á* preceding the *l* is long in Irish, and as the corresponding Welch forms show in part a *ǵ* (*anadl*), it would seem that this *ǵ* has been lost in Irish, and the loss compensated for by the lengthening of the *a*; just as to the Irish *cenél*, family, corresponds to Welsh *cenedd*, where the originality of the *d* is raised beyond all doubt by the Greek *γενέθλη*. If that be so in this case also, we should expect in Gaulish *anadla*, rather than *anala*, since the Gaulish was not averse to joining *dl*, as proved by the word *canacosedlon*, in the inscription of Autun. Nevertheless, it is, perhaps, possible that the Welch forms without *d* are independent of the *d*-forms, so that in Gaulish there might have existed two forms, both derivatives of the same root, *ANADLI*, and *ANALI* or *ANALO*, both meaning breath. From the latter would descend the imperative *anala* of our inscription. That there is nothing singular or irregular in the assumption of a noun, *ANALO*, is best proved by the existence in Sanskrit of a word closely corresponding in form, namely, *anala*, fire (so called because of its unsteady, and as it were, windy motion). The same language has a noun with a slightly different suffix, but with the meaning required by us—*anila*, wind. We may therefore safely assume a Gaulish *ANALO*, wind, breath = Skr. *anila* (out of *ANALA*), from this a derivative verb

ANALA-TI, to breathe, of which our *anala* is the imperative. Hence, the first short sentence of the spell is: *Dontaurion anala*, breathe on the Dontaurios. Breathing is a common means of driving away diseases, accompanying the employment of charms.

The second sentence, to be repeated twice, *Dontaurion deanala*, differs from the first only by having the syllable *de* prefixed to the verb, which is the well-known Irish preposition *di* or *de* (Z. 844), being identical in form and meaning with the Latin *de*, Ohg. *zi*—. The sense, therefore, is: "Breathe away the Dontaurios."

In the third formula we have the name of the demon in a different form of inflection, *Dontaurio-s*. This might be, as in other Gaulish inscriptions, a nominative singular; but as the word *data* from its form is evidently, like, *anala*, an imperative, there is no place for a nominative in the sentence. Hence, we are driven to the conclusion that it is accusative plural, the termination of this case having been *S* in Gaulish, as proved by the *artua-s* of the inscription of Todi (Stokes, in Kuhn's "Beiträge" (II., p. 72). To have the same name as a whole order of genii, and as one of them who is the spirit of this kind *par excellence*, is nothing uncommon. Thus Rudra, "Terrible," is with the Hindus a name of Civa, but at the same time there is a whole host of Rudras.

The imperative *data* points to a verb of similar formation as *anala*, a derivative from some noun *DATALO*. This seems to be preserved in the Welsh *dadl*, f. pl. *dadleu*, debate, dispute, controversy, strife, contention, case in law, argument; *dadleu*, to argue, dispute, reason, tattle; *dadleuad*, disputation; *dadleuaw*, to dispute, argue; *dadleuawr*, advocate; *dadleufa*, forum. In old Welsh there must have been a *t* instead of the second *d*, as results from the glosses in Zeuss; *dadlt* [sic] gl. curia. 1077; *dadl*, concio; *dadl*, gl. forum, Z. 169; *datlocou*, gl. fora, Z. 291; *dadaleu*, *dadeleu*, *daetleu*, causæ, judicia, Z. 292, 785, 786. Breton; *dael* (f.), dispute, querelle, débat. The old Irish has lost the *t*; *dál*—(Z. 20) which occurs in composition; *dálsuide*, gl. forum; *dáldde*, gl. forensis Z. 81; *dálta*, gl. curialis, Z. 84.

Combining all these forms, we come to an original form, *DAT(A)L*, meaning dispute, chiefly in a juridical sense, or else the place where cases are argued, just as the corresponding Teutonic word (Old Norse, Agls. *thing*, Ohg. *ding*) has the double meaning of a cause, and a court of justice. Now, as from the Latin *caussa* descends *caussari*, from Agls. *thing*, the verb *thingian*, to contend in a court, German *dingen*, to make a contract, so the verb *DATALATI* would be, to contend with, to accuse. Hence, *Dontaurios data* is, "Accuse thou, bring thou to justice, the Dontaurii." Perhaps the sense still more strictly is, "Make them confess, convict them." Thus we find in the Atharvaveda (I., 7) a spell against certain demons, the Yâthudhânas, in which the god Agni is invoked to bring them chained, to make them lament, and to cause them to confess: (vs. 2). O Agni, eat of the sesam oil, make the Yâthudhânas to lament. (3). They may lament, the Yâthudhânas, the voracious Kimidinas. Now, O Agni and Indra, accept this our sacrifice. (4). Agni in the front (?) may exert himself, Indra may drive them forward with

mighty arms. *Every Yâtumat shall say: It is I, as he goes.* (5). We may see thy power, O Jâtavêdas, speak thou against the Yâtudhânas; thou who hast the eyes of man. All of them, by thee tormented, may go before thee to this place, speaking out (*prabruvâna*).” Similarly, Atharv. VIII., 6, 10:—“Those [demons], O herb, destroy by thy spell, the convicted ones (*vishûcinân**), vs. 15. O Brahmanaspati, annihilate those demons to her by conviction (*pratibôdhêna*).” See the Appendix for the whole hymn.

The Celtic *datl* has passed as a loanword into the Teutonic languages, English, *tattle*; Germ., Swedish, *tadel*, reproach, blame. Siegfried, as appears from a note in his papers, seems to have been inclined to connect it with the root *DhA*, to put, from which we have in Greek *θε-σμός*; and in Gothic, *dô-ms*, judgment, English, *doo-m*, in which case the original meaning would rather have been judicial sentence, and cause, court of justice, might be secondary significations. The suffix *tl* would naturally be identified with the Greek *τρον*, Lt. *trum*, Skr. *tra*, though differing in gender as far at least as the Welsh is concerned. DA-TL (O) would be “the means of deciding, judgment, action, court.”

There remain now the words *ges. uim danimauim* [s.]. It is clear at once that both have the same termination *uim*. Hence the character after the second word resembling an *s* must be considered either as a mere accidental scratch, or else as a mistake of the engraver. If we read the termination of the two words with V, *vim*, we see at once the resemblance with the Greek *φιν*. The Greek *φιν* is one of a numerous set of terminations, beginning in Sanscrit with *bh*; in the Teutonic, Slavonic, and Lithuanian, with *m*; in Latin, and other Italic dialects, with *b*, *f*, rarely *p*; in Greek, with *φ*. These terminations are remarkable for their fickleness both of form and of meaning. I shall briefly point out their various uses, merely observing with regard to their initial letter, that Siegfried’s opinion is highly probable, according to which they would have originally begun with MBh, of which the Teutonic, Slavonic, Lithuanian, have kept the M alone. We find terminations of this kind employed in the following cases:—

Dual. Instr. abl. dat. Skr. *bhyâm* = Zend *bya*; Slavonic *ma* (inst. dat.); Lith. *m* (inst. dat.); Greek *-ιν* (gen. dat.).

Plural.—1. *Instrumental*, Skr. *bhis*, = Zend *bis*, Old Pers. *bish*, Lith. *mis*, Slav. *mi*.

2. *Dt. abl.* Skr. *bhyas* = Zend. *byô*; Lat. *bus*, *bis* (nobis, vobis); Gaulish, *BO*; Ir. *b*, *bh*; Lith. *mus*, *ms*; Slav. *mŭ*; Old Norse, *mr*, *m*; Gothic, Anglosaxon, Ohg. *m*; Germ. *n*.

3. *Locative*. Umbrian *fem, fe*; Greek, *φιν, παρὰ ναῦ-φιν*.

4. *Accusative*. *f* in Umbrian msc. fem.

5. In the form *bhyam* at the personal pronouns for the Dat. plur. in Skr. = Greek *-ιν, ἡμῖν*, etc.

* Siegfried puts “die überführten,” taking the word apparently in a passive sense. The root *sûc'* means “to declare openly.” Hence, rather, “Those who confess.”

Singular—1. *Instrumental*. Armenian, *bi*; Lithuanian, *mi*; Slav. *mi*; Greek, $\phi\iota$ (ν), $\kappa\alpha\tau\eta\rho\eta\phi\iota$ $\beta\eta\phi\iota$.

2. *Dative*. Skr. pronouns, *bhyam*, tu-bhyam, “tibi;” Greek, ω , $\epsilon\mu\omega$, $\tau\epsilon\iota\omega$; Lt. *bi*, tibi = Umbr. *te* -*fe*.

3. *Locative*—a. Greek $\phi\iota$ (ν), frequently.

b. Latin, *bi*; Umbrian, *fe*; Oscan, *f*, *p*, as Lat. *ibi*, *ubi*, *alibi*; Umbr. *pu* -*fe*, *i* -*fe* = Osc. *pu* -*f*, *i* -*p*.

c. Umbr. *me* (*m*); Lat. *m*, in *oli* -*m*, *isti* -*m*, *illi* -*n* -*c*, etc. Osc. *n* *horti* -*n*, “in the enclosure.”

It will have been observed that one principal form of these suffixes is *bhyam*, *bhyām*; that this is mutilated in Greek both to - ω and $\phi\iota$ (ν), and that in signification the latter has both the force of a locative and of an instrumental. It is moreover employed both in a singular and plural signification; whilst the Slavonic and Lithuanian have a cognate suffix, ending originally in *s* (Lith. *mis*), for the instrumental plural, but being without any terminating consonant (Lith. *mi*), in the singular. The *vim* of the two Gaulish words must be evidently connected with either the singular or plural instrumental suffix; and it is a question not easy to be decided which view is to be preferred. Siegfried had not arrived at any fixed opinion on this point, when I spoke to him last about it. He even thought it possible that the scratch at the end of *danimavim* might be *s*, and *vims* the fuller form of the instrumental suffix plural *bhs*. However, he seems to have given up that view ultimately, and returned to the notion that it is singular, and the scratch meaningless. *Ges.* *vim danimavim* is then a pair of instrumentals singular like $\kappa\alpha\tau\eta\rho\eta\phi\iota$ $\beta\eta\phi\iota$ (ν); and in the suffix *vim*, the original *bh* has been softened down to *v*, so that it corresponds most closely to Greek $\phi\iota\omega$.

The word *GES* is in existence in Irish; *geasa*, a religious vow, an oath, a charm, enchantment, a guess, conjecture, divination; *geasadoir*, wizard, charmer; *gesadoireachd*, divination, sorcery; *geasaim*, I divine, foretell; *geasán*, oath, vow; *geis*, fem. tribute, prayer, swan, vow, promise, protest, custom, order, prohibition, or injunction. These words are on the authority of O'Reilly; Coneys has for the fem. *geis*, gen. *geise*, the meaning: incantation, injunction, adjuration, restriction, vow, charm, guess, religious engagement, sorcery. So also has Armstrong, for the identical Gaelic *geas*. In the sense of “conjecture” the Irish *ge* (*a*) *s* coincides with E. *guess*; ON., *giska*; Swed., *gissa*; Dan. *gisse*; and with Lettish *geedu*, pr. act. *giddu* [root *gid*] to conjecture. But the Prussian *sen-gid-aut* to receive, has evidently the more original meaning. This Letto-Prussian root *GID* is most probably identical with the Teutonic *GAT*, to receive, to get, whence Agls. *getan*; Engl. *get*, *beget*, *forget*; comp. Greek $\chi\alpha\upsilon\delta\acute{\alpha}\nu\omega$, Lat. *pre-hen-do*. If this etymology be true, the double *s* of the Teutonic words could only be explained as an assimilation from ST, TT, cfr. Gothic. *vissa*, I “know,”

Angls. *viste*, from root VIT, standing for *vitda*, *vitta*. Hence we must consider the German word as formed by a suffix with a *t*, *th*, or *d* at the beginning, most likely the suffix *ti* (thi, di) = Greek *σι-ς*, *τι-ς*, which makes nouns of action. The verb to *guess* would be a denominative of the substantive *guess*, for *gues-t* from the root GAT. The original meaning, accordingly, would be, action of taking, catching.

To return to the Irish word, all its significations could be very well explained from the notion of catching, holding, binding—oath, custom, incantation, all agree in this primary idea of holding fast. This being so, we may consider it as descended from a root, otherwise lost in Celtic, *ged*, with a suffix beginning with *t*, which letter suffers in Irish similar changes as in the Teutonic languages when joined to a root ending in a dental—cfr. O. I. *fiss*, scientia, from root FIT, FID. The *s* of *geas* being kept between two vowels in old Irish points to an original double *s*, as a single *s* is always lost in Irish in that position. The declension of the word would make it an *a* or *i* base. Hence we may fairly assume the existence of a Gaulish GESSA or GESSI, derived from a root GED by suffix TA or TI. Dr. Siegfried has preferred the first form, on account of its agreeing better with the [somewhat hypothetical] metre of the inscription. I should prefer the latter form, as it is very doubtful whether a suffix *tá*—he would make it long and feminine—is ever primarily added to roots. On the stone there is, after the letters GES, room for two more which seem to have been obliterated. Filling this gap up, we get either GESSAVIM or GESSIVIM, i. e. through an incantation. Some such gap must be assumed, since the form GESVIM, as it stands, cannot be correct, because a simple *s* of the Gaulish, as already stated, would have been lost in Irish.

There remains the word *danimavim*, which of course must be an adjective qualifying *gessavim*, and standing, like it, in the instrumental. The meaning is determined by the Irish *dan*, strenuous; *dána*, bold; *dánaigim*, I dare, defy [all these from O'R.]; *dánatu* (Z. 20) audacia; *cesu dánatu dom*, quamvis audacissime (Z. 994). From this root Zeuss (994) and Glück (Gallische Namen, p. 91, 92), have derived *Danuvius*, *Danubius*, on account of its strong current. The Sanscrit has a word *dānu*, to which the Hindu grammarians attribute the meaning of courageous (*vikrānta*), and which is a name of the demons or Titans, the enemies of the gods, more commonly occurring in the derivative form *Dānava*, with which Dr. Siegfried thought it possible to connect the Greek *Δαῖαος*, *Δαῖαη*, *Δαῖαῖαι*, in spite of their first *a* being short, (in *Δαῖαῖαι* it is only lengthened through the necessities of the epic verse). Be that as it may, we have an Irish adjective *dán*, strenuous. Of this DANIMA is a superlative. The superlative is in old Irish commonly formed in *am*; but we have also forms in *em* (Z. 287), which point back to an original *ima*, *imo*; cfr. Oscan *nesimom*, nearest, and the old Irish double termination *imem*. Hence *danima* means "boldest;" *gess* [*av*] *im*, *danimauim*, with boldest charm (or charms) [vid. *supra*]. The whole inscription translated runs, therefore:—

Breathe at the Dontauros;
 The Dontauros breathe down upon;
 Accuse the Dontaurii;
 With boldest charms.
 Pater nam esto;
 Magi ars secuta te,
 Justina quem
 Peperit Sarra.

Dr. Siegfried seems to have been of opinion that the inscription runs in verses; for there is a note, alluded to above, to the effect, that the form GESSAVIM would agree better with the metre. But beyond this hint I find nothing further to clear up this subject.

In conclusion, I have to add that, as far as my ability goes, I have striven to reproduce what, to the best of my judgment, was Dr. Siegfried's opinion. I believe that for the most part I have succeeded; for I had as a guide through the labyrinth of his stray notes and jottings, the recollection of a conversation of four hours' length on the 26th of December, 1862, when the deceased scholar explained to me his entire views on this inscription. To have said what he would have said, had he been spared, though in a manner very inferior to himself, is my sole object. I cannot undertake to vouch for all his opinions. Both the responsibility and the merit of them must remain with him.

C. LOTTNER.

APPENDIX.

The following are Dr. Siegfried's translations of the hymns Atharvaveda III., 23; and Atharvaveda VIII., 6. I give them as I find them, leaving untranslated what the deceased did not venture to translate, lest by introducing conjectures of my own I should do injustice to him.

ATHARVAVEDA III., 23.

INCANTATION FOR PROCURING MALE OFFSPRING.

1. "Since thou hast become a cow (that has taken the bull), we will destroy it from thee [?]. This same thing we put far away from thee elsewhere.

2. "An embryo may come to thy womb, a male one, as an arrow into the quiver. There he shall be reborn as a warrior, a son of ten months of thee.

3. "Bear thou a male son. After him a male be born. Be thou a mother of sons, of the born ones, whom thou bearest.*

4. "As many good seeds as the bulls generate, with these obtain a son. Thou here become a fruitful little cow.

* *Janayás*; lêt, imperf. therefore rather: "mayest bear," L.

5. "I make to thee the work of a lord of procreation. The embryo may go into thy womb. Obtain thou a son, O woman, that may be happiness to thee, and happiness be thou to him.

6. "The herbs, the father of which was heaven, the mother the earth, and ocean the root, those divine plants may help thee to the obtaining of a son."

ATHARVAVEDA VIII., 6.

AGAINST FEMALE BARRENNESS.

(This hymn is very obscure, and even seems to have gaps, as especially may be seen from str. 2. where we have a whole string of accusatives without a verb).

1. "Those two whom to thee the mother has wiped, the two that know the husband.

"There the Durnâman must not be greedy, nor the Alinça who protects the children.

2. "There the fleshy one (?) and the one that goes after flesh. The Sârku, the Kôka (i. e. wolf), the dirty setting (? Sun), the Palijaka, the embracer, the Vavrivâsa.

3. "By no means connect thyself with her, do not crawl to the two loins, do not crawl down inside. I made to her a remedy, the Baja who chases the Durnâman away.

4. "Durnâman and Sunâman [i. e. *Δυσώνυμος* and *Εὐώνυμος*, L.], both desire connexion. We drive away the Arâyas. Sunâman may go to the womankind.

5. "He that is black, hairy, O Asura, born in a shrub, or endowed with a snout. We strike away the Arâyas. — — —

6. "Him who tries about by smelling, the flesh-eater, the lickster, the Arâyas and dogcutters, them Baja, Pinga did destroy.

7. "Him who comes in a dream to thee as if he were thy brother or father, Baja may keep them off from here, the eunuch shaped ones with diadems.

8. "Who skulks up to thee when asleep, who would hurt thee when awake, those the Sun may annihilate like a shadow.

9. "Him who makes this woman with a dead child and with an abortion, him, O herb, destroy thou, her slippery lover (?).

10. "Those who dance about the houses at night, braying like asses, the Kusûlas, Kukshilas, Kakubhas, Karumas, and Srimas, those, O herb, destroy thou by thy smell, the convicted ones.

11. "Those Kukundhas and Kukurabhas who wear skins as woven clothes, who make a noise in the forest, dancing like eunuchs, those we annihilate from hence.

12. "Who bear not the sun, the shining one of heaven, the Arâyas that dwell with goats (?), the ill-smelling, the red-mouthed, the Makakas we destroy.

13. "Who by putting themselves too much [i. e. heavily, L.] on the shoulder carry themselves, pushing the loins of the women, Indra, those Rakshas destroy thou.

14. "Who go before a wife, carrying horns in their hand, that are in the oven, that mock, that make a light in the shrub, those from hence let us annihilate.

15. "Whose toes are back, whose heel before, — that are born on the threshing floor, that are born in çaka (?) and in smoke, the Uruṇḍas, the Maṭmaṭas, the Kumbhāṇḍas (i. e. having testicles like jugs), incapable of procreation, those, O Lord of prayer, annihilate in her by prañibôdha [i. e. conviction].

16. "Those with turned eyes, those without vision, may they be without womankind, eunuchs (?). O remedy, put him down, the unmarried one who wishes to be together with the woman who has a husband.

17. "The Upêshant, the copper-coloured, the Tundêla, and the Çâḍula, piercing the two feet, the two heels as a cow. — — —

18. "He who would touch thy embryo and who kills thy child, Pinga may pierce him through the heart, he of awful bow.

19. "Who in an unknown manner kill the born ones, who lie on the pregnant women, may Pinga (i. e. tawny), drive them away, the women-enjoying Gandharvas as the wind a cloud.

20. " — — — may it not have been thrown down the loinband, and the bhâryu (?). The two remedies may protect thy fruit.

21. "Against the Pavinasa, against the Tungalva, against the Shadowlike, also against the Naked, may Pinga protect thee, in order that thou mayest bring children to thy husband, against the Kimidin.

22. "Against Double-mouth, Four-eye, Five-foot, No-finger, against Vṛnta that comes forth, and against Varîvṛta protect thou.

23. "Those who eat raw flesh, and human flesh, the Kêçavas eat the embryos. We destroy them from hence.

24. "Who from the sun skulk away, as a daughter-in-law from her father-in-law, their Baja and their Pinga be killed in their heart.

25. "Pinga, protect thou the child that is being born. Let them not make a male into a female. The egg-eaters must not destroy the embryos. Beat away the Kimîdins.

26. "Thy childlessness, thy (quality of) bearing dead children, the âdrôda (?), the agha (evil), the non-conception, let it go away towards thy enemy, like taking a flower bunch from a tree."

The President, on behalf of the Rev. William Perceval, presented a note-book, containing the original minutes of the Neosophical Society, which preceded and gave rise to the Royal Irish Academy. These minutes were kept by the father of the donor, Dr. Robert Perceval, the first Secretary of the Academy, who was also Secretary of the parent Society. The Neosophical Society used to meet at the houses of its members in a fixed rotation; and the President observed that the first essay read was on the subject of Astronomical Observations.

FAC-SIMILE OF THE INSCRIPTION OF POITIERS.

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